





For the Herald and Journal.

## REV. ISAAC S. HOUSE.

Of the Providence Conference, died in the city of New Bedford, Pa., in the 42d year of his age. Br. House was born at Brookfield, N. Y., April 7, 1806. His parents were among the first Methodists in that section of the country, and early in life he was converted to the Christian faith. He was educated in the common schools, and united with the church. For several years he labored as a minister, and walked humbly before the Lord, after which he was deprived of most of his religious privileges, the care of Christian friends, and fell into a cold and listless state of mind, and sought enjoyment in the pleasures of the world. But he could not satisfy an immortal mind, and he was again converted. In 1825 he was reclaimed from this backslidden state, and again resumed his duties in connection with the church.

Early in the year 1826 he was licensed to preach, and gave satisfactory evidence of usefulness, and of a call to the work of the ministry. In Sept., 1826, he was admitted on trial in the Illinois Conference, and stationed on the Mississippi circuit. In 1827, he was admitted into full connection, and ordained. At this Conference his health being very much impaired, he was left without an appointment, with the hope he might regain it by not laboring during the year. He was located, and continued in this relation to the church 15 years. During this period, as we are informed, he travelled and preached as extensively as his health would permit; filling the places of the circuit and stationed preachers, attending Quarterly and Camp-meetings, and was extensively useful in promoting revivals of religion in the western country.

Early in the fall of 1843 he came to Providence, and spent a Sabbath on his way to Boston. His preaching was so acceptable to the church and congregation, that he was requested to supply the pulpit of the Chestnut street Methodist Church, the remainder of the Conference year, which had been vacated by the death of Bro. Knight, the stationed preacher. During his residence in this place, he was useful, respected, and beloved by the people of his charge.

At the Providence Conference in 1844, he was admitted a member of that body of ministers, and stationed at New Bedford, Fourth St. Church. In 1845 he was re-appointed to the same station. Here, too, Br. House was popular, useful, and much beloved, and will long be remembered by very many. In the autumn of this year, his health became so very poor that he was obliged to discontinue preaching, for most of the time; and at the Conference in April, 1846, he received a superannuated relation, which was continued at the April Conference of 1847.

Br. House was a good man, full of faith and the Holy Ghost. He was distinguished for his social qualities, a kind and affectionate husband and father. He often spoke of his parents with strong filial affection, and the gratitude he owed them for their religious instruction. He was more than an ordinary preacher, sound in doctrine, fervent, affectionate, and powerful. He united many excellencies as a man, a Christian, and a minister; respected and beloved by those who knew him.

His sickness was long protracted; but he was patient and resigned, and died in great peace and full assurance of a blissful immortality. He has left a wife and one daughter, and very many strong friends to mourn his loss.

His funeral was attended from the Fourth street Methodist Church, by most of the clergymen of the city and vicinity, and a large concourse of people; when an appropriate discourse was delivered by the writer, and the ministers of the different denominations took part in the solemn services. May it be said, "Blessed are the dead who die in the Lord." New Bedford, July 20. DANIEL FILMORE.

Will the Christian Advocate and Journal, and the Western Christian Advocate, please copy.

For the Herald and Journal.

## NEW HAMPSHIRE CONFERENCE SEMINARY.

Br. Stevens.—Permit me, through your valuable paper, to say a few words with regard to the New Hampshire Conference Seminary. We still continue to prosper. Great harmony pervades the institution. The summer term, which is now closing, has been a pleasant one. The number of students has been seventy-eight, and most of these have continued through the term.

A regular course of study has been marked out for the young ladies who may enjoy the privilege of this institution. The first class will graduate at the next anniversary. This new arrangement has brought together several ladies of considerable intellectual promise. The members of the N. H. Conference Seminary, the present term, have been distinguished for their punctuality, industry, and close application to study. Their proficiency has been great. The moral and intellectual character of the entire school stands high. Our religious meetings have been very interesting, and well attended. We shall send a respectable class to college. All but one will go to the West University. Most of these are pious, and are worthy members of the institution. We part with them with much regret; they have our prayers and best wishes for their future prosperity, not only in their prospective higher course of study, but also in the subsequent duties of life in which they will be actively engaged, ultimately, should a kind Providence spare their lives.

We anticipate a full school, as usual, the next term. With an effective Board of Instruction, we would modestly say that our privileges are good. There will be a formal class for the express benefit of those who intend to teach. Scholars of students are taught how to teach under all supposable circumstances; the various methods of teaching are discussed and exemplified. In fact, all the duties pertaining to the office of a teacher, discipline, moral and intellectual culture, as well as physical education, the ventilation and construction of school houses, &c., are here the subject of discourse. We profess to teach English grammar thoroughly and practically. Our beloved Principals, Rev. J. S. East, and S. Rust, feel a deep interest, not only for the literary, scientific, and intellectual improvement of their pupils, but for their moral and religious improvement.

The Lord has blessed his labors, and several have been converted through his instrumentality. May this institution, in whose hands soever it may be, continue to prosper and be the means of extensive diffusion of valuable knowledge, and of the promulgation of the doctrine of Christianity. May it also be the humble sphere in which it moves, prove to be a great blessing to the church and the world.

Yours truly, DYER H. SANBORN.

For the Herald and Journal.

## RESPONSE.

Dear Br. Stevens.—We have no part in the Biblical Institute, "as we have been the sentiment of some, whether few or many, in the Vermont Conference, at its late session, which has led Br. Dempster, Baker, and Adams, into a very great mistake. Their mistake consists in supposing that the saying, 'do nothing, policy of the Conference, applies to the ladies.' Strange that Professors should commit such a blunder. Be it known, then, to these brethren, that the ladies of Lyndon have determined to accept their challenge, and furnish one of the rooms in the Theological building at Concord.

Lyndon, July 10. A. A. A.

## DICKINSON COLLEGE.

The commencement of Dickinson College began on Monday evening, July 5, with the celebration of the 68th Anniversary of the Union Philanthropic Society. Hon. Charles Gibbons, of Philadelphia, was expected to deliver the annual oration before the Belles Lettres Society, on the morning of Wednesday, 7th; but owing to sudden illness he was not able to be present. His place was ably supplied by Prof. McClintock, who delivered an oration on "Devotion to Truth." The oration before the General Union Philanthropic Society was delivered on Wednesday evening, by Wm. B. McCluer, Esq., of Pittsburgh. The exercises of the Commencement proper were held on Thursday, July 8. The entire

Commencement was one of universal interest and pleasure to the numerous auditory in attendance. The degree of Bachelor of Arts was conferred on members of the Senior class, and that of Master of Arts upon 12 graduates of three years' standing. The honorary degree of Master of Arts was conferred upon Joseph Salsfeld, of Conn., and William N. Johnson, of Germantown, Pa., the degree of LL. D. upon Major Henry Brewster, Superintendent of the United States Military Academy, West Point, and upon Hon. Reverdy Johnson, of Baltimore, Md. The degree of D. D. was conferred upon Rev. Edward Neville, of Philadelphia, and Rev. John Beecham, of London.—Phila. N. American.

## HERALD AND JOURNAL.

WEDNESDAY, JULY 28, 1847.

## A NECESSARY AND IMPORTANT REFORM.

We were highly gratified and in some respects edified, on Sabbath evening, in listening to a lecture by Lowell Mason, Esq., on singing by the whole congregation. It appears that the Church and Society of the present day have determined, when they change their place of worship, as they soon expect to do, to adopt this mode of conducting this important part of divine worship, and Mr. Mason had been invited to address them on this subject. We could not fully agree with the lecturer in the opinion expressed that the great end of church music—devotion—is so entirely lost sight of, and that exercise so grossly perverted by Christians of our congregations; but our long-entrenched sentiments were fully confirmed, and that the part of the divine service, as at present conducted, by choir-singing and its accompaniments, is perverted to a very great extent; and that a radical reform, as was maintained by the speaker, is immensely important. The question, too, arose in our mind, Could this matter, who so fully possesses this subject, and appears so cordially interested in it, render a more important service to the church than by devoting the remainder of his life, if necessary, to the accomplishment of such a reform? The ideas of the lecturer should be impressed upon the minds of every worshippers congregation in New England.—[Puritan.]

We extract the above from the Puritan of last week. Mr. Mason has done more than any other man for the improvement of sacred music among us, and right heartily do we wish him God-speed in this new and most necessary effort to restore our church music to its true dignity and utility as a part of public devotion.

When we think of the condition of this part of public worship in the Eastern States, we are astonished that no urgent demonstration towards a reformation of it has heretofore been attempted. We think we express but the common opinion of pastors and all other official servants of the church, when we assert that few causes, nay, we will say no other cause, produces more bickerings in religious societies, and exaction to their officers, than the management of the public singing. It would seem, indeed, that God had heaped confusion and perplexity on this department of our religious exercises, as a retribution for the profanation with which it has to a great extent really been conducted.

His evils are manifold. There is a general absence of devotion from it, as at present conducted. Singing, in almost all New England churches, is nearly confined to the choir, and then too commonly presents the aspect of mere "front gallery exhibitions," as was remarked by a foreign minister, who, after witnessing for years the simple but pure devotions of the converts from paganism, at his station, could not but remark the contrast when he returned home. Singing seems to be understood, now-a-days, among us, to be no part of devotion, proper, but a mere relaxation from it, during which the choir are to perform, while the audience, with backs turned on the altar of God, recline against the front of the pews, and scan the performers, admiringly or listlessly as the performance may justify. Few baselines occur in attempt to sing, even though they may be known and noted as skillful in the art. Now though it may be plain language, we will venture to ask, is not this an abomination that maketh desolate in our sanctuaries? Can it be acceptable in the sight of God? Is it not one of those grievances that has driven the divine spirit from our midst?

The Puritan doubts whether this habit is so common as Mr. Mason alleges. We do not, and we have had ample means of ascertaining. There are, of course, exceptions, but they are too few to be taken into the account. Severe as the representation is, there are no candid leaders of church musicfulness, who will not acknowledge its general turpitude, and no devout one who will not thank us for uttering a just rebuke against it.

It is necessary, it is right, that the part of divine worship, which, from its very nature, is the most sublime, and should be the most fervent and the most exalting, should be thus turned into a pastime little better than a solemn mockery?

We are happy to notice that in some instances a reform has been attempted, and that too in congregations where it would be least expected. In some of our most affluent and influential Unitarian congregations, hymn books are used by the whole assembly, and the indecorous habit of going at the choir, with backs turned to the altar, has been discarded. The most numerous and respectable congregation of the kind in New England, that of the eloquent Putnam, presents in this respect an example of complete success. The music of the Roman Catholics, from its being mostly in Latin, and recitative, does not admit of the people joining in it, but the latter have too great a sense of the decorum due to the house of God, to follow our irreverent example of turning the back on his altar, in order to see and admire the orchestra. The late Bishop Cheverus, who, with all his errors, had the piety of a Fenelon, once interrupted the exercises at the Boston Cathedral, to rebuke a young Protestant, who stood in the midst of the congregation, peering through an opera glass at the singers. "Young man," exclaimed the venerable prelate, "turn not your back on God's altar; reverence his house, or retire from it."

It is not necessary that the whole assembly should resign this delightful part of worship to a few stationed in the gallery; the latter should but lead the former. Throughout the Southern, Western, and Middle States, through Canada, England, Scotland, and the continent of Europe, Protestants generally have congregational singing, and experience no inconvenience from it. If there is a slight deviation from the strictest rules, for the advantage, the sublime effect, produced by the combined voices of a whole assembly, surrounding the praise of God. The more general introduction of organs into our churches, would make much a return to congregational singing, by the adaptation of that noble instrument to merge in its magnificent swells the defects of individual voices. We know other music teachers besides Mr. Mason, who entertain similar views on this subject, and we doubt not that the better classes of our choirs would be glad to co-operate in the proposed improvement.

At the recent Commencement of Emory and Henry College, the honorary degree of Doctor of Divinity was conferred on the Rev. Stephen Taylor, A. M., of Petersburg, on the Rev. Edward Wadsworth, A. M., President of La Grange College, Ala., and on the Rev. Daniel D. Whedon, A. M., Professor of Logic and the Philosophy of History in the University of Michigan.

## Correspondence.

## LETTER FROM EAST GREENWICH, R. I.

Its Scenery—Healthfulness—Anniversary of the Academy—Its Faculty, &amp;c.

Brother Stevens,—I have recently visited this place, and the seat of the Providence Conference Academy, and a most delightful place it is too. For variety, beauty, and sublimity of natural scenery, I know of no place by which it is surpassed. To find another such a spot, a spot so well calculated to feast the eye, and refresh the body in a hot summer's day, I know not where to go; sure I am, it cannot be found in New England. I speak from experience on the subject. After leaving the sultry air of the city, I found myself enjoying the cool refreshing breeze, which, I was informed, was almost constantly enjoyed in the summer season, on the beautiful elevation where the institution is located. Persons who spend most of their time in the confined air of the cities, would find such a place most desirable for an occasional retreat. And I can but think that if the people in Providence and vicinity, understood the advantages to be enjoyed there in the summer season, many of them would be often found visiting the place.

I referred to the scenery of the place. This, I confess, is beyond my power to describe. To know what it is, it must be visited. The eminence on which the Academy buildings and boarding house stands, has a most commanding view of Narragansett Bay, with its beautiful islands; and of Providence, Fall River, Newport, and Bristol. Think, for a moment, of a tract of land and water, in which are seen one city, several large towns, numerous islands, groves, hills, glens, vessels moving in almost every direction, &c., and you can easily imagine a prospect exceedingly picturesque. The country scenery west from the institution is also very beautiful.

It is a place remarkably healthy. This fact I learned from those residing in and out of the place. Indeed, this fact will at once strike the mind, on being there a few hours. The students here every mark of possessing excellent health. They appeared active and robust, pleasant and happy. From their appearance, I inferred that they had fared well at the table. The excellent air, good exercise, and strict observance of suitable rules, contributed much, no doubt, in giving them their fresh, healthy countenances.

The examination and exhibition came off well. They were highly creditable to all concerned. The examination of the several classes was as thorough as practicable under the circumstances, and it most clearly evinced that both teachers and students had attended to their respective duties, with great fidelity. The exhibition was interesting. The inaugural of the Principal was "just the thing." It abounded in striking, appropriate thoughts, and well adapted to the occasion. It must do good. Respecting the examination, &c., the secretary of the examining committee will present an official report.

I was much pleased with the Faculty. Mr. Baginall, the Principal, is a scholar and gentleman; and has entered upon his duties with zeal and success. While he has strictly enforced the rules of the institution, he has gained the confidence and affections of the students; for they seem to love and respect, and carefully obey him. All the teachers appear well qualified for their work, and seem very harmonious in the discharge of the duties assigned to them. Perhaps I should say that the boarding house is elegant and spacious, embracing two distinct apartments for the gentlemen and ladies, and can accommodate more than a hundred boarders. It is well managed, under the general supervision of Mr. Brown, a gentleman who has proved himself well qualified for the work.

The next term of the institution commences the 15th of August. Shall it not commence with, at least, a hundred students? That number can be easily obtained, if all concerned in the interests of the institution do their duty. Come, friends from Connecticut, Rhode Island, and Massachusetts, within the bounds of the Providence Conference, (and we will not turn away any who may come from without the bounds of said Conference.) We invite you most cordially to this delightful spot. And we can assure you, that the institution possesses the means and facilities for thorough scholarship, as any of the kind that the country affords. Will not the preachers of said Conference interest themselves in this matter?

I am "more than ever convinced," that East Greenwich is the place for the location of the Providence Conference Academy. And we believe that with suitable efforts on the part of the preachers and friends of the institution, it can be well sustained, and become one of the most prosperous literary institutions of the country. Its prospects now are certainly very encouraging. But I must close, or I shall intrude on the ground of the Secretary.

Affectionately, &amp;c. R. W. ALLEN.

## CHICAGO.

Its Location—Education—Religion.

Br. Stevens.—A week ago, I spent three days in Chicago, Illinois. No matter where I hailed from, or what way I travelled over to arrive there, whether the roads were muddy and miry, or hard and passable. I came—I stayed—I left. This Chicago, for a juvenile city, is a giant by promise. A traveller in this region is astonished at its magnitude, when he seeks the location. Very far from being like Boston, or the places around it, it is low, soft, sandy, wet, and but a few feet above the level of lake Michigan. Chicago is the great emporium of the far west. Full of people, and they full of enterprise, standing in front of a vast fertile territory, as a pass to its products, and an inlet to the influx of immigrants, and the products of eastern manufactures. Its position would make it valuable—its work, and wants add to its size; and its agricultural, commercial, mechanical, and central condition, and relation to the east and west, make it a rendezvous to all around. So indescribably bad, and horrible, are the roads leading thereto, three-fifths of the year, so low and incapable of culture is the land, for a dozen miles and more all around it, that it would be a desolation before it was built, or very soon after, did not the wants of the country westward demand such a place. Circumstances compelled its existence, for it was neither "beautiful," nor "grand," nor very "new," in the west. Being without natural attraction, no man would choose it, only as a place of business, where the riches and destitution of a western world would pass out and call in, and at every trip would leave behind a momentary memento to commemorate their transition.

Its geographical is full as advantageous as its trade location. Situated near the south-west corner of lake Michigan, consequently the terminus of navigation—near the north end of Indiana, and one of the most central for a northern route from Illinois—having a fine small river, made now nearly wide enough for the largest steamer to stand on it without reaching stern and stern over land. The government has made here a pair of piers, that are now, I see, in a decaying condition. If the government should again do twice the work it has done, it would not materially injure this place.

Moreover, the rising generation will reap a rich harvest from the location of this city—it is built, I believe, on a school section. This must swell the coffers of the common school fund—and become the great pay-master of many a schoolmaster and mistress throughout the State. In addition to this, every township of land has the 16th section appropriated to the noble cause of educating all the children. Some of these, of course, will be almost useless, because the land is unsaleable.

I spent a Sunday here. I should imagine that the people generally went to church. To see the streets thronged with men and women, going to the house of God, to worship him, was truly consoling—the mind would involuntarily travel retrospectively to the no far day when the *povov* or priest performed his ledger-duties, where now Christ is offered to all that believe—and when the Indian's wigwam stood where now stands the tabernacle of the congregation; the change—the improvement—this blessed day affords specimens, is an abiding witness of the untold benefits of pure religion.

There are Presbyterians, Baptists, and nearly all prevailing *isms*, in this place. But being myself a member of the M. E. Church, it was both natural and pleasing for me to go there. Our brethren of Clarke street have a magnificent church, large, tasty, well built, and well arranged, and very well filled. Attended one of the best class meetings, in the morning, I ever was present at. The members appeared to be young converts. A number of them were strong witnesses that the blood of Christ cleanse them from all sin. In the evening went to Canal street, where they have a good church, and many who know that salvation is both free and full. Our folks in this city are enlarging their borders. They talk of erecting two Methodist Episcopal Churches here this fall; one English, the other German.

Yours, J. LEWIS.

## METHODIST E. CHURCH SOUTH.

The Minutes of this section of the Methodist church, have been published. The lamentable decrease of members in the Northern church, has been often referred to, in an invidious spirit, by our southern brethren. We have usually replied to them by a reference to the general decline, as it affects all other denominations, and expressed the painful conviction that the same misfortune would, sooner or later, appear in the returns of the southern church. Occasional diminutions were reported in some of the Conferences, but they were ascribed to local changes of the boundaries of Conferences, or to emigrations which occasioned, not a diminution, but transference of members. Now, however, that the aggregate returns are made up, a loss of more than 3000 appears. The following is the recapitulation of the returns:

Whites, . . . . .	327,284
Colored, . . . . .	124,961
Indians, . . . . .	2,972-455,217
Last year, . . . . .	
Whites, . . . . .	330,710
Colored, . . . . .	124,811
Indians, . . . . .	2,978-458,499

Decrease, . . . . . 3,282

This loss is much short of that of the Northern section of the church, but it must be borne in mind that the previous gains of the latter were vastly greater than those of the south in the last great revival, and the reaction is proportionate. Any individual construction of these deplorable changes seems to us as absurd as uncharitable. It is obvious that they are a common calamity of the whole church; and that instead of mutual and ill-tempered comparisons, we should mingle our tears together before God, and implore him to heal our backslidings, and restore to us the light of his countenance.

The Editor of the Richmond Christian Advocate thus writes upon the subject:—

"This is a mournful result. We have sought by all the modes of comparison and computation the facts and figures would authorize to avoid this result. But figures are truthful, and facts are irresistible. We cannot, and would not conceal this fact from ourselves, or our readers. We regret its existence, and deplore the causes, whatever they were, that have operated to produce it. But, in an attempt to excuse or palliate it, the church would deprive herself of the countless blessings that spring from humiliation and self-examination, under the chastenings of God. It is not for us to define the causes of this loss; it is enough to state the fact and seek to improve it. Its causes are among the 'secret things that belong to God.' Yet we cannot say they are hidden mysteries. Causes, growing out of our lamentable church divisions, and of the condition of the country, while in a state of war, have had their effect, and they are not easily measured, upon this decline in the membership of the church. But perhaps a more fruitful and fearful source of the evil may be found in the apathy, with respect to spiritual things, that presses down the soul of the church and holds its zeal and piety in a solution of worldliness and sin. The ways of Zion mourn because of the transgressions of her children. But we will inevitably misjudge the evil with which the Christian interest is afflicted by these annually recurring losses, if we consider it apart from the question of personal declension in the walks and pleasures of religion.

"The church is composed of individuals. Men and women in their personality make up that aggregate, which we distinguish as the church. The church is only sin and suffers, is pure and prosperous only as these individuals advance in, or recede from the path that leads to Zion's Hill. A holy membership will make a holy church. As Christ shines in the members, so will the church shine in all the adornments of purity, truth, and love. 'A little leaven leaveneth the whole lump.' One Achan troubled the whole camp of Israel, and caused their discomfiture. 'One sinner destroyeth much good.' Sin prevents good, as certainly as it destroys it. Individual members of the church, therefore, while living in sin, are subverting the order of God, and lessening the power of those means by which the world is to be brought into the millennium of grace and of love. If each for himself would examine his heart, and enter upon an upward and improving career of piety and usefulness, and persist in it, despite all opposition from Satan and the flesh, we might hope soon to see the church put on 'her beautiful garments,' and even while walking through the wilderness of trial and suffering, shine forth in the uncorrupted purity and power of him who is able to subdue all things unto himself."

THE PITTSBURGH CONFERENCE DELEGATES to the next General Conference, are Robert Hopkins, Simon Elliott, Wesley Kenney, John J. Swayze, Chas. Cooke, J. Drummond, John Spencer, Joshua Moore, Reserve Delegates.—William Hunter, S. E. Hancock.

The correspondent of the Pittsburg Advocate says: "On the great question—the division of the property with the South—some of them, I know, are most anxious for it; and if any of them are opposed to an equitable division, I am not apprized of it, though of the precise sentiments of all I am not fully informed. The election did not turn wholly on this or kindred questions; but it seemed to be the prevailing desire to send sound and discreet men, who would do right according to the light they had, when they took their seats in the highest judicatory of the church."

## A GOOD INSTITUTION.

We have several times referred to the organization, in London and Paris, of Protestant institutions, on the model of the Papal societies of the *Sisters of Charity*. The Parisian institution entitled "The Institution of Deaconesses," celebrated its anniversary recently. A reporter of the proceedings says:—"This institution is a vast charity establishment, in which, on one hand, Protestant Deaconesses are trained for the various wants of the churches; and on the other, under their management, females who have lived in vice, and are desirous of renouncing it, are received under the name of penitents, sick persons are nursed, children of all ages are educated, among others, undisciplined children, whom their parents cannot govern, and young girls who are convicts, whom government obliges to serve, in the house, the term of their imprisonment. This institution owes its existence to the Rev. pastor Vermeil, and the most valuable results may be expected from it. M. Benjamin Delasart, recently deceased, has left the house a legacy of ten thousand francs. It is an interesting circumstance, that the municipal council of Paris have introduced the House of Deaconesses into their budget of the present year, for a subsidy of three thousand francs, (\$562 50.)"

## A GOOD DEED.

Rev. Wm. Cone writes, from North Dighton:—"The people in this place have united heart and hand, and have succeeded in erecting a beautiful and convenient house, which is to be the undisturbed residence of the Methodist preachers who shall come to live and labor among them. And I thank God, while I write in my unfinished study, this quiet retreat is to be enjoyed by those who shall succeed me in this appointment.

"But the best of all is, the Lord is reviving his work; some have recently found the Savior. My own soul is triumphantly happy."

AMOS A. LAWRENCE, Esq., of this city pledged some time since, through Rev. Reeder Smith, the liberal sum of \$10,000, on condition that \$10,000 more should be added to it, in lands or otherwise, for the purpose of founding an institution of learning, in Wisconsin, to be under the control of the M. E. Church. From Wisconsin papers which we have seen, we learn that the Legislature has given a charter for the institution. It has been located most eligibly, and the Rev. Mr. Smith has returned to the East, to consummate the arrangement with the munificent founder. No name in the nation is associated with more noble acts of liberality, than that of LAWRENCE; we trust the new institution in Wisconsin will be a monument worthy of the reputation of its distinguished founder. Is there not another great-hearted man in the community, who can meet the condition of Mr. Lawrence, and thus secure his proposition. Such generosity to the West is infinitely more needed, and will be infinitely more productive, than if invested in the already richly endowed institutions of the East. Rev. Mr. Smith will be happy to receive any proposition of the kind at the United States Hotel, where he is now staying.

THE CHRISTIAN GUARDIAN, of Canada, lectures our brother editor of the Christian Advocate and Journal, at length, and severely, for alleged misrepresentations of the late act of union between the Upper Canada and British Wesleyan Methodists. Whatever may be the historical facts of the case, we are sincerely grateful for the happy result. Would to God that all evangelical sects having unessential differences, could, in like manner, become one. Let us leave off strife. We have "one Lord, one faith, one baptism," and should ourselves be "all one in Christ." This indeed we can be, in a certain sense, without oneness of organization, but if we were such, assuredly one-half of our distinct organizations would be unnecessary, and would cease.—We are daily becoming more and more convinced that the church is almost entirely blinded to the real enormity of those petty and sordid divisions which are dissecting and agonizing the living body of Christ. The moment seems auspicious, however, for a favorable change. Never, perhaps, since the Reformation, was there a period of less theological acrimony than the present. A healthful spirit of consideration and charity seems to have come over us, and we believe that if our religious papers, our ecclesiastical conventions, and our leading men, should avail themselves of it to make overtures of mutual friendship, the results would be most gratifying. For ourselves, we are sick at heart with the squabbles and skirmishes of sectarianism, and though we never more loved our own cherished communion than now, yet we pledge charity and fraternity to "all who love our Lord Jesus Christ in sincerity." We pledge co-operation with all good men, wherever and whenever, that in the name and spirit of our common Redeemer, will lift up the ensign of Union.

SACRAMENTAL EFFICACY.—Bishop Smith, of Kentucky, in a late charge, in referring to the sacramental theory so popular with High churchmen and Papists, among other things remarked:—

"Again, the facts contradict the theory—those whom authorized ministers have cursed, have not universally experienced a curse—those whom they have blessed, have not invariably received a blessing. The holy sacraments have not always been attended by their appropriate fruits—the baptized have not invariably lived the lives of pardoned sinners—nor communicants constantly grown in grace. But again, the Scriptures are against any such theory. 'Believe to obey is better than sacrifice, and to hearken than the fat of rams;' neither is that communion which is outward in the flesh, but inward in the heart, the spirit and not in the letter, whose praise is not of men, but of God. And finally, all experience is against this theory. Were it truth, the more perfectly it would be observed, and the end in view—the conversion of sinners, and the edifying of the body of Christ. Instead of which, the world has never witnessed a scheme so strangely and sadly fraught with the results of demoralization, than the sacramental theory, when, as in some of the Oriental churches, and some of the Italian States, carried out to its extreme."

THE CONVERSION OF A NOBLEMAN AT AN ANNIVERSARY.—At the anniversary of the British and Foreign Bible Society, in London, 1844, the Earl of Roden made an address, in the course of which he said, "That he knew at Dublin a man of the world, immersed in the business and the pleasures of life, who from curiosity went to a Bible Society meeting; but false shame induced him to sit down in a corner, that he might not be recognised. What he heard struck his soul so forcibly, that he said to himself, 'If these things are true, and I do not follow them, I am a lost man; my past life has all been wrong.' He began to read the Scriptures, became a penitent, and was brought home to the flock of Christ." Bursting into tears, his Lordship added, "I am that individual," or words to that effect; and there were few present from whom those many tears did not extort a kindred tribute.

## INCORPORATION OF METHODIST E. CHURCHES.

We have received several letters inquiring if the General Act of Incorporation, some time since published in the Herald, did really pass the Massachusetts Legislature. Doubts have been excited, by its non-appearance in a small pamphlet of Acts which has been distributed since the session. In reply to all such inquiries, we would say, that the Act did pass, and is a law of the Commonwealth. The small pamphlet referred to contains only a certain class of Acts—not all which were passed during the session. A large volume issued since the adjournment, contains our Bill. We have this volume in our office.

PARAPHRASE has condensed an admirable amount of good sense in his parody. It is worth committing to memory for its practical wisdom.

THE PITTSBURGH CONFERENCE, we are happy to learn, revived, at its last session, the observance of the Disciplinary recommendation of a Fast; and the sacrament of the Lord's Supper, during the session. This is a good indication; we hope it will become universal again.

Joseph C. Neal, Esq., favorably known as editor of the Saturday Gazette, died in Philadelphia, 17th inst., of brain fever, aged forty years.

Wilberforce believed that Sir Samuel Romilly and Lord Castlereagh became deranged from over exertion, the consequence of continuing to labor on Sundays as on other days.

The whole Bible has been translated into the Malabar language. This great and important work has been accomplished chiefly by the American missionaries.

The Board of the Southern Baptist Convention met at Savannah, May 19; receipts during the year, \$17,965 69. They have now in Canton four missionaries, two female missionaries, and five native assistants.

DONATIONS.—The amount of legacies and donations to the American Board, acknowledged in the Missionary Herald for July, is \$29,678 52. Total, from August 1st to May 31st, \$164,809 45.

There are now upwards of two millions nine hundred thousand persons, or more than one-third of the entire population, receiving rations at the public expense, under the Temporary Relief Act, in Ireland.

The Queen of England, on the advice of Lord John Russell, has settled on Mrs. Chalmers (the widow of the late Dr. Chalmers) and her family, a pension on the civil list, of £200 a year.

## CHINA—THE VICEROY AND THE MISSIONARIES.

A missionary writes, says the Am. Messenger, that on a visit of the Viceroys of Che-Kiang and Fu-Kien to Amoy, as the missionaries were in the crowd among the common people, the Lord Mayor seeing them, came down from the Forum to greet them, and stood in conversation with them for some time. Some Commandant of Amoy escorted them to an eminence where they could have a better view of the parade, and ordered his servant to supply them with tea in Mandarin cups. They were then invited by the great civil judge to take seats with him on a stage erected under a booth for his private convenience. Not less than a thousand persons gathered around, to witness the scene of four missionaries sitting and conversing with the highest Mandarin of Amoy.

The next day they were admitted into the presence of the Viceroy himself, who received them kindly, and spoke favorably of their work, and expressed the wish that they might always be as they then were, "brethren." In the evening the Viceroy sent each of them his card, and they presented him with a copy of the New Testament, Chinese Christian Almanac, and other books. This Viceroy has under his immediate jurisdiction about fourteen millions of people.

INDIA.—From a recent report of the missionaries of the American Baptist Board in Arracan, (India) it appears that twenty-nine churches named in the report, have now 2340 members, and 1427 candidates for baptism. One of the assistants, Chee Dunk, had been excluded for immoral conduct. Two native pastors, Ko Myai Kyau, and Ko Dwai, baptized 812 in 1846. All the churches are represented as enjoying spiritual prosperity. They are scattered over a wider territory than is occupied by any one of the Baptist Associations at home. The average number of their members is about 112. Such facts as these are inexpressibly cheering. The people whose missions are thus blessed of heaven, cannot lack inducements for still larger measures of consecration to the work of evangelizing the world.

THOS. H. BENTON.—At a recent celebration by the Sons of Temperance in St. Louis, Missouri, Senator Benton, in response to complimentary sentiments, thus spoke:—"Abstaining from all that intoxicates had been the governing principle of his life. To his strict observance of it, he attributed, more than to any other cause, the ability and strength which had enabled him to perform various labors and studies which marked his life. He said



June 9. at 3 m.



